

2019-01-20 The Pebble In Your Shoe

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So,

I think because it's still kind of the beginning of the year, I would like to talk about a very important Buddhist teaching teachings from the Buddha.

Particularly important, I think, in the modern, modern era. And maybe you'll understand as we go along.

And in order to introduce this, I want to start with an analogy.

And that is,

if you want to go backpacking, go hiking in the mountains for a long time, maybe with a group of people.

And in this end, you end up with a sharp pebble

in your shoe,

and you're trying to hike as long distance and it begins rubbing into your soles of your feet and maybe even cutting into it or blistering it.

And he's still planning to go for a long time. If you don't take the pebble out, that would be considered not very skillful. For a skilled hiker.

You're going to injure yourself, you're going to slow yourself down, you're going to

you know, make it more difficult to walk and so you know, a skillful person who would take it out to it's unskillful.

If you're going with a,

it's also can be harmful. You will have, you'll be hurt by it over time.

If you're going with a group of people and you're going into maybe risky, long distance, backpacking, hiking, if you you might put the whole group in risk if you end up being injured unnecessarily like that.

And so maybe there's a trip leader and that trip leader says, you know, you got it

Take this pebble out. Because you know, it's, you know, it's okay for you to have a big gapping sore there. But it's not ready not really safe for the rest of us to have take care of you or slow down because of you and you really have to stop, take it out.

Or it might be that because it's so much risk involved for other people,

your behavior, keeping that pebble in there, that the others might blame you this is blameworthy. This is you putting us at risk, this is not good.

So these four criteria that might go into deciding to take the pebble out. It's not skillful to keep it in there. If you want to do as long hike, it's it's going to hurt you. It's going to harm you.

It's

the trip leader who knows a lot about hiking and the consequences of these things.

doesn't approve of it

and

Have the rest of people feel it's blameworthy, to blame you for kind of not being

on the trip in a way that's supportive and helpful and safe for everyone else.

Now it's possible that you know you are hiking with that pebble. And there is it is maybe a very difficult and dangerous terrain you're hiking with and lots of thorns, thorny bushes you have to go through and big rocks and sharp rocks, you have to step around and all that. And it's so difficult and so challenging just the environment to walk in. And the places where you get most hurt are around, you're not in your foot that you might not notice the pebble there.

But once you clear all the dangers, and there's no more external threats to you as you walk. Then at that point, what gets highlighted is what's left to where the challenges are, which is that pebble rubbing against your foot.

So you might take it out.

Lately I've been learning a lot about people

Who are called thru hikers, people who will hike long distances like for six months we'll hike from the Mexican border to Canada Canadian border. And, and to be able to do that in six months which is quite a trek they have to travel very likely. And, and so every ounce is measured at half ounces measured try to get that rate down because you know and then but because of the long distance, things that normally would not be a challenge for people become a challenge and become significant. And it might be that even the seam of your sock

that may be you know hiking for two days without socks, no problem at all. You ever think of an issue, but having the sock and you know hiking for weeks and weeks with the socks and that seem it might

ever certainly be rubbing and irritating and irritating eventually. And so something which is not considered to be unskillful or ordinary life. Now in this environment and

Through hiking is considered unskillful can cause harm. And maybe in the right circumstances, it's the trip leader might censor it. So you got to get different socks or do something. And maybe if you're putting this team at risk, maybe it's blameworthy or something like that. So these four criteria, you know, changes, you know where you are what's what's skillful, what's not skillful, what's blameworthy, what's not playing, where they will cause harm, and depending on the circumstances, what we notice.

So this isn't the background of this teaching. I'm going to give you for the Buddha these criteria. This is his way of analyzing and it's a way of analyzing our situation. That partly depends on experience. What we're experiencing what we're paying attention for us, learning to be skillful, to us be able to discern.

discern what

is wise and skillful and what is harmful? The other criteria is a little bit more tricky for a lot of people, I think in the modern world, the idea that what is sent what is censored by other people what other people don't approve of, wait a minute, I don't know if I want to listen to other people. I should decide for myself, and also this word blameworthy. That's also you know, that's now we're getting into value judgments. I don't you know, I don't want to be around people who blame me. They know that's not wise or good. So we get in a little more tricky territory for people these these last two criteria.

But you know, plenty of situations in life we might go to an expert, someone who really knows and say what do you think of this? You know, I'm thinking of body surfing, I'm thinking of taking it up and I've heard there's really good body surfing, and you should go to a great some surfer who knows the coast inside thing of you know, trying out my learn how to body surf at Maverick

You know, Maverick is one of the most difficult places to surf in all of California when the waves are big, dangerous rocks and all kinds of things. And so luckily, you've asked the experts and they said, you know, you should probably not stop start there. And capitola might be a good place to start. And,

and, and so, you know, there are times when we ask people for advice like that, so who knows. So, this all kind of in the background of his teaching. So this is a very famous teaching called the Kalama Sutta. The discourse to the Coloma's people in northern India, that the Buddha visited, and he visited their village or their town.

And they came to him a group of the people in town came to him and said,

We get a lot of spiritual teachers coming through.

And there's a lot of the wide range of teachings they give

And we're perplexed by all these things that are teaching. We don't know, you know, Who should we believe?

The question more specifically is,

so where we are perplexed and in doubt which of these teachers speak the truth in which speak falsehoods? So that's reasonable. And so here we are, in this you know, we're in probably one of the most our times is probably one of the most

religiously diverse times in human history, you know, with a with the amount of different religious teachings spiritual teachings we have contact with so easily on the web, just go down the street, and there's another place of worship and you know, there's so much in so many books and so much stuff that's there. And, and so some people could easily be perplexing. What do we do with all this and how do I find my way through it and even just within Buddhism, there's such a wide range of different teachings and

Some people come in innocently to Buddhism and think about Buddhism is just good. And, and so they have this very positive orientation to Buddhism just a good thing, not realizing that there is a wide, wide wide range of Buddhist teachings. And if you start learning some of the range of Buddhist teachings, you know, some people like minimum go would go something like, really

what?

Because, you know, some of it is the range, you know, that the exists would from one range to the other range with the view. So, that's strange over there. So people get perplexed. So how do we so the question of what is true, what can we believe in is true and what's false seems like a reasonable question, how do you find your way?

So, that's what the Buddha was asked. And what's interesting is he does not answer the question.

He rather he created a kind of reorient city. He answers a different basically different question.

He answered is in terms of the way he thinks and the way he looks at the world. And generally the idea of what is what spiritual teaching what doctrines are true and false, was not a topic he was particularly interested in getting into. And he certainly was not interested in debating it. And it was not any very explicit. He was not enter interested in, in any of his followers and himself, asserting that my doctrine is true and yours is false, mine is better. And even the idea that my teaching is ultimate, I have the ultimate truth or the Ultimate Teaching. I really have what it is.

This also was something he, he, he discouraged his followers to do. So it's kind of a little bit of a drag if you go to a party and you you know, and you say, Well, you know, what do you believe I believe in something but I don't really believe what I believe is ultimate.

You know, I don't I don't really

believe it's the truth, you know, and better than your truth or something, and well, you know, so maybe that's nice.

So, anyway, so he doesn't answer whether it's true or false. He replies in a different way. First he appreciates and says, Yes, makes sense that you're perplexed and that you have doubt, hearing all these different teachings. And what he does is he gives them

firstly tells them, it gives them advice, and tells them

the criteria for deciding what is true or false terms hiding this, what criteria not to use?

And then he just tells him quite the criteria to use. But is it really criteria of deciding what's true and false and not really, it's just the criteria the Buddha thinks is useful for a good life.

And

so, the but the first criteria of what not to rely on is what

Many people religious people rely on for what they think is the truth. And this this is known now this is the truth and they hang on to it. So in some ways, one of the reasons why this is a popular teaching in among some people in the modern world, is that there's a lot of tentativeness are a reluctance to rely on religious doctrine as being the truth. There's so much harm that's caused in the world sometimes in doctrine, so much debate so much strife, when I have the truth. Now you don't have you don't have the truth or something. And so but in in, amazingly, what I'm about to read to you, pulls the rug from underneath

the effort to or the tendency to take these sources as being where we get our truth from. So it is a little bit of you know, I don't know if it's unkind for the Buddha to do this, but it's certainly very challenging for some people.

And when they're, they're rooted in these sort of these sources of authority.

So, this is what the Buddha says.

It is fitting for you to be perplexed, fitting for you to be in doubt.

Doubt has arisen in you about perplexing matters.

So,

do not go by oral tradition, do not rely on oral tradition. Well, there weren't any books back then. So, all the texts so called texts that were preserved by people's memories and recited, or by oral tradition, people had memorized it and spoken, you didn't go to the library to get learned about teachings, you went to someone who had memorized the texts or the teachings.

So do not go by the oral tradition,

by the lineage of teaching

by hearsay

by a collection of scriptures, like this book I'm reading for,

by logical reasoning, by inferential reasoning,

by reason kg cognition, cognition,

by the acceptance of a view after thinking about it,
and by the seeming competence of the speaker,
or because you think
that person
is our teacher.

So,
don't go by oral tradition.

Just because it's spoken by the tradition that you're in. This is the teachings of your tradition. Don't go by the teaching lineage, because it's Buddhism and Buddhism, been around for a long time and, and certainly Gil has a lineage of teachers behind him and therefore that lineage must, you know, is there and so that must be

You know, gills in the know.

And don't go by hearsay, just because you hear it doesn't mean that it's true.

And then by collection of scriptures, just because it's in a book, even a Buddhist book, you know, I spent a lot of time reading these kinds of books. But to take the risk because it's in the book, it's true. You can rely on you know, it's the Buddha says, you know, be careful, don't do that.

And then all kinds of different ways in which you can use our mind to reason and think about it to reason it out, you know, logically,

to and it's, you know, some people find it like they want to rely on their reason, the capacity for careful thinking and analysis and, and, and that's what they can really rely on. And the Buddha suggests that that's not really where what you should rely on, if you're interested in spiritual teaching.

And so now that then the Buddha says, Well, this is what you can rely on.

But

when you know for yourselves,

that's an opening phrase.

Unfortunately, some people in the modern world who really loved this sutta
will stop there.

And they'll say, and they'll interpret this to mean, you should really only go by what you know for yourself.

But if that's, that's so easy to be done naively

it's some kind of intuition or maybe our reasoning or our preferences or,

and, and also our ability to know for ourselves, sometimes a little bit suspect because we interpret things a lot. And it's hard to see when we interpret versus when we're really seeing something directly. And so this idea of tonight, it's possible to naively think you're relying on yourself, when it's not a reliable source of information.

Under understanding in this regard, but you have to read the rest of it.

So the Buddha says,

when you know for yourselves, that these things are unskillful

these things are blameworthy. These things are censured by the wise.

And these things if accepted and undertaking lead to harm and suffering, then you should abandon them. So, here are the four criteria I was describing earlier. So, rather than answering what is true and false, he says he's interested in what you should abandoned. And later we'll see in the text in what you should do.

So, the Buddha is much more interested in behavior than he is in belief. He's interested in what we pick up if we can get involved in what we get

and what we leave alone. Don't get

involved in. So hear you saying that if anything you do fits into these four criteria

that then you should stop doing it. So if it's unskillful

if it causes harm and suffering, that's relatively easy for many of us to believe and to understand, simply just like having a pebble in your shoe or something.

And what happens with meditation, it's little bit like I don't know if it's, I don't know, it's a little bit like, but it maybe as a stretch analogy. It's like the through hikers

that as we meditate and or develop a deeper, deeper meditation, deeper, calm, more settled, more aligned, less agitated, that we became increasingly sensitive

to what the pebbles are, in our in our inner minds and hearts, pebbles that we didn't even know we have, because we're so busy, fending off the

Dangerous in the challenges of daily life where we're agitated or concerned, we're caught up in things that we don't even notice that the small resentment that we're constantly carrying in the background is

even there, let alone that it's a problem. Because we're so busy, you know, concerned with much more important things, supposedly for at least from our minds point of view.

But as we meditate and get quieter, at some point, that resentment that's maybe small in the background, is what's left stands out. So Oh, now I understand at this is not a skillful thing to continue this resentment, it causes harm and suffering for me to have it. And so maybe I'll let it go.

And if you do a little bit of reflection, you realize, you know, it's always been harmful for me, not skillful to have it there. I just was so agitated, so preoccupied about the things. I never noticed that it was there. I didn't notice the impact it had.

But through now that I'm so subtle in the meditation, I see the impact. So as people develop their meditation more and more, if there's more that happens, it just we become calm and peaceful, which does for some people. But one very actually a very important part of this meditation practice is that we start having insight or understanding into what is skillful,

and what is harmful.

What is unskillful but it's harmful was skipped, what is skillful and what is beneficial.

And their ability to discern that becomes a more subtle and more refined, as we become less agitated as we learn to settle away or let go of the coarser or the more surface kind of ways in which we're living and unskillful ways or, or, and so we get more and more subtle. And so they say that people who are really well developed in practice

that

what's expected

expression of Christianity of like for a saint.

Like having sand in your eye or something like the slightest little fault, slightest little way we're off. Looms really big is really sensitive to it. And people don't want to do anything, they want to say anything that's a little bit off, they don't do anything at all. They don't want to let their mind go any kind of weights a little bit off because we're so sensitive to how it's unskillful and how it's harmful.

So it's a little bit bad news to meditate.

In the sense that this we start seeing these, these tendencies what we're doing inside your mind, but hopefully there's enough calm joy, wisdom, compassion, and understanding about the value of this, that we do it willingly and happily, oh, this is good to see how this works. I see now what I'm doing. And now Now I can do something about it that I see it. I can take the pebble out

the other two criteria.

You know that it's censored by the wise? You know, that's, I think some many, many, some people have been more tentative about that idea. But, you know, you can go imagine that you go to the wisest

person you ever know that, you know, in your life, maybe someone who's been, you know, some supported you helped you in your life or you had some contact with and

then you think of the thing you do in your life that you're least proud that you do. You know, maybe it's, you know, I don't know what that would be.

But, you know, maybe you do creative things about how you pick your nose and where you put that stuff.

You know, no one's no one's looking. And you walk up to this really wise person that you know, and respect a lot and how they view you don't just say, oh, by the way, I need to tell you something.

And, and, you know, you just, it just doesn't feel good, right? Like, well, I guess in hockey, you know, and so

To consider some of the people who most respect in our most wise, what they would feel kind of like, Oh really, if you do that, or you know, I don't think you should do that. Now in terms of Buddhist practice, a wise person is someone like, who has, you know, you know, gone backpacking so much they know all the skills that are needed for this loop thru hikes and they're ready to be, you know, teach you and show you and say, This is what you need to do. You're carrying too much weight.

And, and so it's someone who knows the terrain of the practice the path. And so a wise person saying, you know, that's not helpful. They censor it. And the advantage of that is a number of advantages of having a reference point like that. One is, you don't have to learn everything for yourself, which can be can take a long time. You can get a little bit faster if he gets some advice around some areas. And also it's a nice nice check and balance.

against the ways in which we can fool ourselves. Because we can believe we're doing what's right. But, but someone who's wise can explain to you actually it doesn't work that way it works differently.

And of course, the person is wise can make mistake as well. So we have to be careful not to just be completely blind about accepting what other people say. But if we completely ruled them out, then you know, we're I think we're shortchanging ourselves as well. And then more difficult is to blame worthy, you know, that deciders of blame worthy, but I think that my impression is that

there are certain forms of behavior that are so deeply,

almost instinctual, the movement human beings to feel like, Oh, this doesn't feel good, so blameworthy, or there are certain forms of harm that's caused that you

If you don't want to do that that's blameworthy, especially if you're causing harm to other people. So is it appropriate to blame someone or criticize someone who's harming other people? Are we supposed to just kind of, you know, look the other way and not do it? When is it when is it skillful and beneficial to be involved in the kind of evaluation involves some kind of criticism of other people or criticism of oneself to blame worthy? I don't have a good answer for that. But I think it's certainly an interesting one to think about, given that the Buddha offers this as one of the four criteria to evaluate. So to repeat myself, he's not saying what is true and false. He's pointing to criteria. So you could know what you can do.

So doing more than believing

and so what you can do is to let go of things which are harmful and then pick up things which are beneficial

and then the Buddha gives

A particular example of what he means. And what he does is kind of in a Socratic way in the sense that he asks the Colombia's questions.

And then so he asks, What do you think?

When greed arises?

In a person? Is that for the person's welfare or for the person's harm?

So that's an interesting question. So it may be there's May, there might be some rare occasion when some of you maybe are greedy.

And if you really take time to feel what that greed is, like, especially if it's strong, is it harmful?

Is it harmful for you? Is it harmful for others? And I think that you can sometimes people will see that it's harmful in and of itself. That greed itself is a contracted state, painful state to have.

And then their regular pursuit of greed on

On is so detrimental for some people, that it ruins their lives. So it can be harmful.

And I think from the Buddhist analysis or this, you know, if you're a thru hiker, and you really want to get into the subtlety of what how the mind works, then, you know, it could be it is a harmful state for yourself.

So, the calama say its greed is, is harmful.

Then the Buddha goes on.

For a greedy person,

someone who's overcome with greed. So this is like the extreme version of greed,

with mind obsessed by greed,

destroys life kills, takes what is not given transgressors with another spouse partner and speaks falsehood

and encourage others to do likewise.

So then he says, will that lead

to that person's harm and suffering for a long time.

And so they Columbus, you know, that said yes.

Then he does the same thing for hatred and for delusion. So he's getting kind of an extreme version or consequence of acting on these forces, as a way of kind of showing them how to do this analysis that he just talked about.

And then he does the same for non greed, non hate and non delusion. And here, he says, if there's non hate which non greed, which the word non prefix non in Pāli implies the positive presence of positive, opposite, so the opposite of greed might be generosity. Opposite of hate is love, compassion. The opposite of delusion is wisdom. So if there are these non greed, non hatred and non delusion is that for a person's

He says

is that for a person's welfare or persons harm? And they say for the person's welfare

and a person without greed and without hatred and delusion,

does not destroy life does not take what's given does not transgressed with another's partner or speak falsehoods. It does not encourage others to do that like to do that as well.

Will that lead to that person's welfare and happiness for a long time? And they say yes,

said it in that case.

Then he goes on what do you think these are these things skillful or unskillful? And they say they're skillful, these these non hate non greed, non delusion. Are they are they

censored or praised by the wise they saw their praise?

By the y's are they blameworthy or blameless, there blameless? And then,

when accepted and undertaking, do these things lead to welfare and happiness? And they say, yes. And so the Buddha says,

then

you should undertake those things. You should pick them up and be involved in the things that lead to your long term welfare and happiness center are skillful, not blameworthy, and not censored by the wise was praised by the wise.

So, here's four pieces of criteria.

So one of the interesting, I think very significant things about this is that it offers us some way to evaluate our behavior,

our speech, what we're saying, and even what goes on in our minds, that is very different than

taking something on faith, using our reasoning, just rationally deciding what's right, or going with our preferences or intuitions or just going along with our desires.

It doesn't require a book doesn't require the, you know, studying these big books of Buddhism to find out, you know, what should I be doing? It's something it's its criteria that we can use for ourselves.

But it's not just do it because you know it for yourself, you know, just like some naive way. It's using particular criteria that lead to the very thing that the criteria are concerned with. It leads to welfare and benefit, welfare and well being and happiness. So to start looking at things and say, What is this really good is a skillful is this useful.

And it's noteworthy to me that when he went through this exercise with a Colombia's

is the first time

Greed, hate and delusion. He only used to have the criteria skillful, and harmful, or unskillful and harmful. And this thing is blameworthy, uncensored. Otherwise, he waited too later to bring that in. And maybe it's just as delicate back in the ancient world to use those blameworthy and censored by the wise criteria as it is for us here to use it. But they have their role as well. And so how can we wisely

take into account what considered blameworthy by other people what how can we wisely take into account

what the wise people might censor people respect and care a lot for in our life.

Interesting that this discourse doesn't end with that this teaching.

The discourse then goes on

and the Buddha

says as someone who has let go of greed, hate and delusion.

If that person then starts dwelling living abiding in loving kindness,

there are four benefits. It's almost like the Buddha expects that if you've let go of greed, hate and delusion, and if you're started living skillfully and for welfare, that that gives rise to a to a sense of goodwill.

I think kind of remarkable and that is something that Buddha really finds very helpful and valuable, that skillful to have goodwill that leads to long term benefits and well being that's praised by the wise and that is blameless to have goodwill for people and other people. And then he ends the discourse with say, if you if you cultivate or have this goodwill,

then there are one of four possible reassurances

You can have it's kind of like saying, saying, you know, you know, you should do this. And here are the, I can reassure you this is what's going to happen to you. This is what's beneficial. The word for reassurance is literally means breathe easily.

So if you want to breathe easily in your life as you go through life, then do this goodwill thing. Let go of greed let go of hatred like oh delusion, cultivate goodwill, and help you breathe easily or he'll be happy reassurance. And it's so it's kind of interesting.

He says.

So therefore reassurances

if there is

if there is

greed, rebirth,

he'll get reborn well

If you cultivate a lot of goodwill, so that's nice if

the second assurance is that if there is no rebirth,

then in this very life,

you'll maintain yourself happy

without any hostility or ill will.

So, you know, either way you win, you win right.

And then he goes on and says a third reassurance is

suppose evil comes to one who does evil.

Then when I have no evil intentions towards anyone, how can suffering afflict me, since I do no evil deed? So if you've let go of greed, hate and delusion, that would be the source for doing bad things.

Then the karmic repercussions from doing evil or bad things will not come back and bite you.

So that's a reassurance. Oh, you know, at least that that kind of causality I'm free of.

And it's it's suppose it's if

a member, he's talking to the Colombo's who are perplexed by what the teacher say. So the Buddha is not coming and saying this is how it is. He's saying, Well, if

you know, you might, you know, he's gonna leave them with something positive to do not just criteria, goodwill, and this is a good thing to do. If you know you believe in rebirth, it's a good thing. If you don't believe in rebirth, it's a good thing. If you believe in karma,

it's a good thing. To have goodwill, you won't cause evil, that's going to come back and bite you. And then the fourth one is

suppose evil does not come from one who does evil

So in case you don't believe in karma,

then right here and now

one sees one self purified

of greed, hate and delusion, which pretty good.

So, if you're perplexed by all the teachings that you hear, even hear from me,

then you might want to consider what it's like to start being sensitive to what goes on, even in deep meditation, to what is skillful, what is helpful, what's onward leading to greater happiness and well being and what is not.

Some people might only in deep meditation will realize that the momentum of resentment they're carrying with them is not a good thing. It's not a healthy thing. And so they start begin to let go of it.

And so to start using these criteria very gently, not not in a big complicated way to be busy in the mind, but it's more of a deeper and deeper sensitivity. That comes, the sensitivity they can do. The deeper sensitivity comes when the mind is quietest, and clear.

And it's almost as if it's a natural thing for some point for the mind, to orient itself to take away the pebble that's digging into this soul to the feet. It's almost like a natural thing to want to take your hand off the hot stove. It's almost a natural thing when the mind is quiet of quiet enough to sense and feel what's unhealthy unskillful harm producing what goes on inside

and to let it go or try to let it go or to start having a wise relationship to it and not have not let it drive you and control you

and and if you need something additional to do this.

It's evaluating your experience this way, then

cultivating goodwill

will help you breathe easily.

And if you believe in rebirth, it's really good.

If you don't believe in rebirth, it's really good. If you believe in karma, it's good. And if you don't believe in karma, it's still good. So you can't go wrong.

So we have a couple of minutes. Any questions or comments about this? If we have them? Is there a mic over here?

The colonists were perplexed, perplexed by the number of teachings so they asked that question. There's a similar sutta where Mahapajapati Gautama, the Buddha stepmother, she is perplexed by a lot of details.

Within the Buddhist community, there is sorry Putra who's teaching this? There is Mohammed okolona who's teaching that? And then there's Ananda, who's a favorite among women teaching something totally different. So Mahapajapati go to me asks the Buddha, how do I know which is the right teaching? And the Buddha succinctly gives nine points.

And that seems very direct, whereas the Kalama Sutta

it's kind of

a little peripheral. So why is the Columbia It's seems to not be very direct. So it's a little it seems to skirt the issue. But the Kalama Sutta seems to be quoted more than the other one that Mahapajapati go to me asks the Buddha about do not why because that those the nine section points that he tells about

Teaching should

lighten the load on one's mind it should be conducive to concentration, and things like this, those seem much more simple.

So

So

the difference, I think that is significant here is that Mahapajapati was a disciple of the Buddha. So she was already going through, she was already convinced and dedicated to the path that he was teaching and she wanted to be taught how to do this path that you're teaching the kilometers. We're not disciples of the Buddha. They were just people who were perplexed and trying to find their way. And the Buddha didn't come and try to convert them to his teaching.

And he was really respectful for them and

Certain Way where he you know, he wasn't kind of trying to say, Well, I have the best teaching Listen to me. He was offering them pragmatic criteria that allowed them to find their own way through all these different teachings that come. And, you know, if they came to me and said, You know, we're we like you your teachings and we want to get enlightened. What can we do? Then he might have given them mapa jumpity teaching.

And

I know there were things like, yeah, so

they're wonderful. There's a pair, it's paired. He said, don't do contentment. Yes, I was looking for it now.

Anyway, so that's

so what's interesting about his teachings, the mapa job it when she when she asks is kind of in a nutshell, what is your teaching?

And he does not offer a doctrine to her teeth, you know, likes, you know, dogma or doctrine or he doesn't offer

The truth in a sense, he offers sex I think it's eight actually eight,

eight

mental states

to cultivate.

And that's kind of, you know, kind of interesting, not a belief. But again, the focus in Buddhism is not so much on belief, as it is on what we do and what we cultivate.

And, and so then you know, rather than having to believe or not believe that contentment is a good idea

you know, like as this is the truth, contentment is the way is the truth. You can you know, that you you become the person who can experiment with contentment, find how it's useful,

try to develop it and you're not at the risk of having to, you know, commit yourself to some doctrine that

that you don't quite believe in, just, you know, you're encouraged to be content. So if you think it can be short, I can

My answer can be short, you're welcome to ask if there's maybe their fight behind right behind you as the mic to your to your right.

Yeah, might not be short, but you could just point me in the right direction. What would the Buddhist answer be? So let's say the little pebbles have gotten into your foot. And you get to the point of subtlety where you have the X ray mind, you see those? So you see the resentments in your life? What is the Buddhist answer for how to actually let those go? And then maybe just like where to look for the answer, because that might be a long answer.

This is what he teaches are directly related to doing that work, because sometimes it's very difficult. You can't just let go of it like that. And so for example, the four foundations of mindfulness, the practice of

mindfulness and all these domains, so that when one would develop a heightened sensitivity to one's body, heightened sensitivity to the feeling tones to the states of mind that we're wearing.

involved in and to how the mind operates. And this heightened sensitivity to all these different the inner ecology of what's happening will do a number of things. One is it starts to calm us down, so that we can see more clearly the resentment. And as the mind becomes calmer, it becomes more

workable or more fluid more so. So in mind that's frozen or tight or contracted. It's hard to let go. But as the mind relaxes, thinking, oh, there's my resentment and becomes easy to let go because it's more than the mind becomes more flexible or wieldy in certain way. And also, the other thing it does is it we begin seeing much more clearly the different component elements of resentment. It's not just a single solitary thing. It's made up of many different pieces that contribute together to make up this thing. And so the four foundations of mindfulness kind of teachings begin

showing us

what the different elements are and how we participate in it and where the attachment actually is where the holding actually is, so that something can happen.

Thank you.

Okay, so

May the rest of your day be one that's skillful, blameless, praised by the wise and lead to your benefit and happiness.

Thank you